

Notice of Amulets in use by the Trans-Himalayan Boodhists.—By
W. E. CARTE, Esq.

NOTE.—The kindness of W. E. Carte, Esq. (Surgeon 69th Regiment N. I.) enables me to lay before my readers the accompanying lithographs, with a note of explanation by our Librarian. Mr. Carte's ingenious interpretation of the effigies on the scrolls, was necessarily limited by his not having the means of interpreting the writing which accompanied them: I have therefore omitted it. I owe to his contribution a singular discovery connected with the rings, to which Mr. Carte alludes. The reference made by him, induced me to examine them more closely with reference to their relation to emblems in use with Tartar nations, and the result goes I think to establish fair grounds for believing that they are no other than specimens of an ancient Chinese currency, brought doubtless by the Boodhist pilgrims from China into Afghanistan. I hope to submit a further paper shortly on the gems and antiques from the late Capt. Conelly's collection, when I shall be able to state my impressions more at length.



“ Almora, 31st August, 1840.

“ The accompanying scrolls were obtained by me at Rampoor (near Kotghur) in 1838, from some of the nomadic Tartars who visit that place for the purpose of traffic. The scrolls were enclosed in small copper cylindrical cases, with rings attached, and by means of a string worn round the neck, perhaps as amulets. I have in vain endeavoured to have the printed, or written parts, decyphered. The Brahmins at this place avre, that they are in the Sanscrit language, though Tibetan character; and as Boodic mysteries, were regarded by them with so much superstitious aversion, not to say horror, that they would not assist in expounding such heterodox symbols.

“ I am now induced to forward them to you, from the similarity which some of the figures delineated in them bear to those on the copper ring, described in No. 14, Plate 2, Fig. 17, of the Journal Asiatic Society, as you will I think immediately perceive on comparison. The hand in Fig. 10, Plate 1, is also conspicuous, and perhaps further coincidences may occur to a more experienced eye than mine.”

Remarks on the above. By CSOMA DE KOROS, Esq. Librarian to the Asiatic Society.

With reference to the two scrolls which were sent to you from Almora, and which you had left with me, together with a letter from Mr. W. E. Carte, on the 17th ultimo, I beg leave to inform you that both contain abstracts of some larger Tántrika works, or religious treatises, in Tibetan, interspersed with mantras in Sanscrit. The first paper, eight feet five inches long, of which the figures take two feet five inches, and the text six feet, contains 244 lines (two and a half inches long each) in printed Tibetan character. I cannot exactly tell you what the figures may represent, but I think the first is the regent, or ruler of the year, figured by a victorious king. The second is a tortoise, with nine spots on the belly, representing the lucky and unlucky periods, accordingly as the moon is affected by the planets and constellations, during her daily progress in her path. Then come the twelve animals, after which the years of the cycle of twelve years are called, opposite one to another, thus: the rat or mouse and ox; tiger and hare; dragon and serpent; horse and sheep, or ram; ape and bird; the dog and hog. Then the amphora and pices, for the twelve zodiacal signs;—signs of four planets, as the sun and moon, for all the rest. Then representations of the four, eight, and ten corners of the world. A king, his minister, horse, elephant, soldier, sun, moon, eye, ass, &c. Afterwards, from the head of a bird downwards, in two lines, there are Chinese symbolical figures, or characters, having perhaps the same meaning as the figures above designed. These symbolical characters were used 200 years before Jesus Christ, under the Han dynasty; the Tibetans now also use them on large square seals.

There are on this paper five different abridged Tántrika works, or sūtras, under distinct titles, the Sanscrit being generally erroneously written.

1. Contents of the first sūtra. The salutation, only in Sanscrit, thus: *Namo Shri Kalachakrayé* (which should be thus: *Namas Shrí Kālachakraya*. English: "Salutation to the circle of Time." The year, month, day, and hour, are figured by a prince, minister, soldier, and weapon. All the regents of the year, month, day, and hour; those of the planets, constellations, stars, Nagas, and imps are requested to look on these symbolical figures, and be favourable to the person who

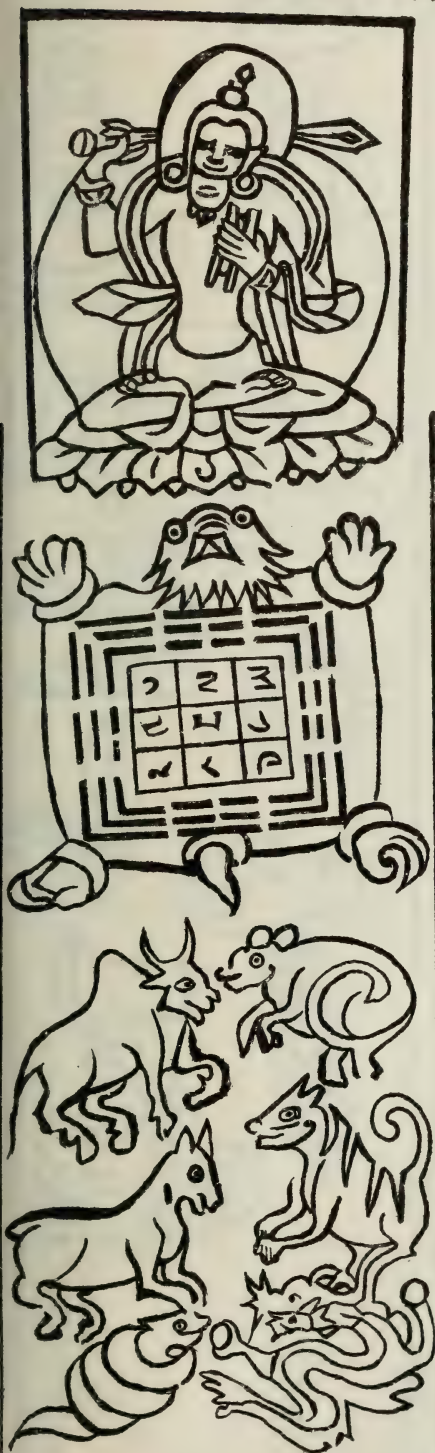
wears or carries with him these symbols and mystical prayers, that he may succeed in every undertaking. Many particular businesses or works (religious, sacrificial, civil, and economical) are here enumerated, and all classes of divinity are requested not to hinder him in any of his occupations, but to assist him, that he may increase in prosperity, and see all his works accomplished. Here also occur some mantras; that, at the end being thus: *Om ! Supratis'h'tha Vajrayé-Swáhá, Mangalam.*

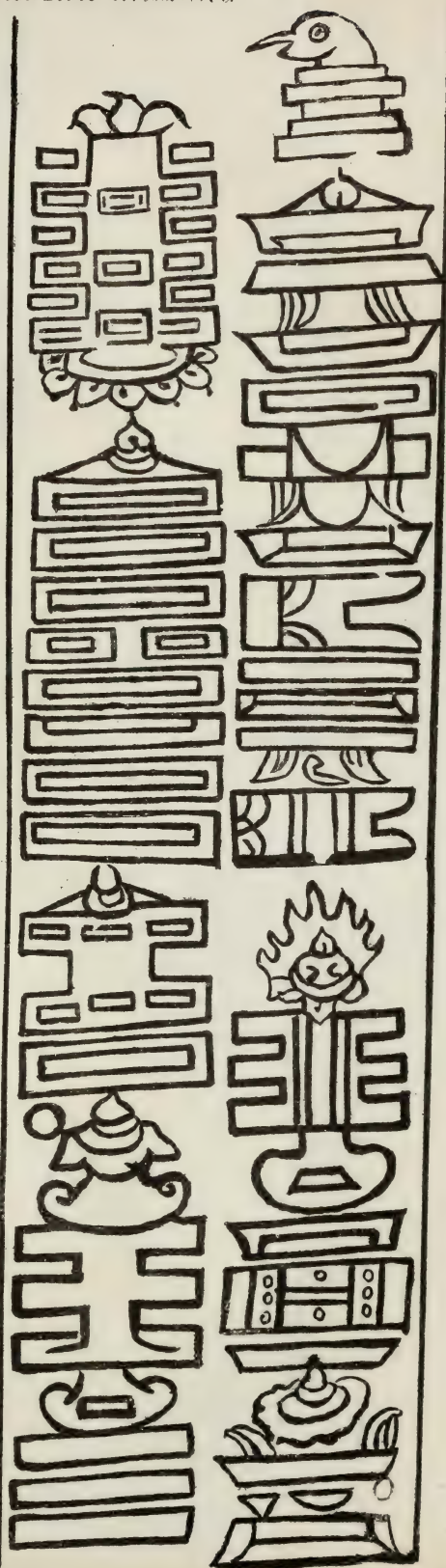
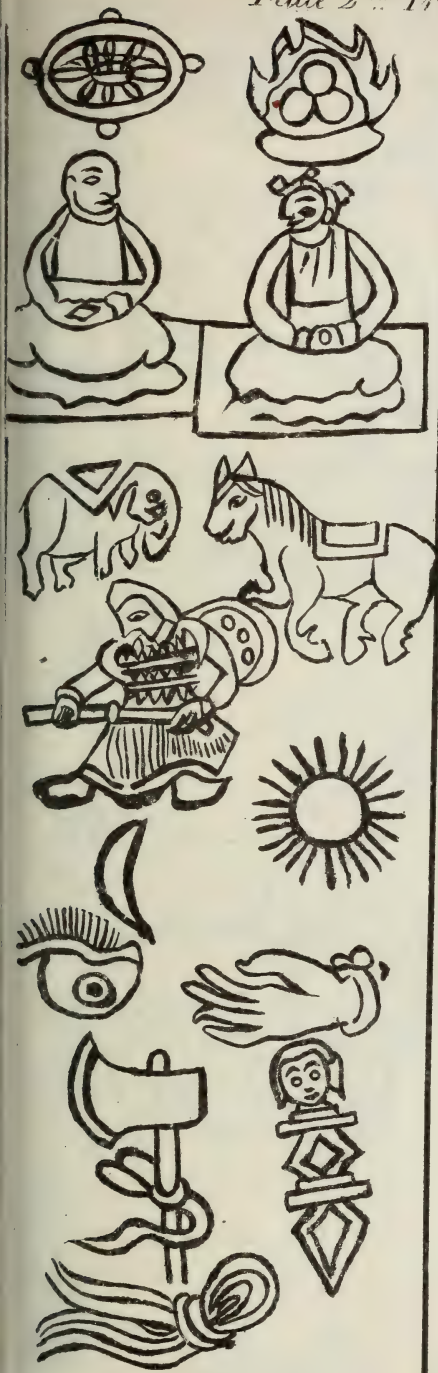
2. The second work contains in Sanscrit, short addresses to Shákya Muni, to Vágishwári, to Manipadmé, to Vajra Páni, and to Vajra Guru, Padma Siddhi.

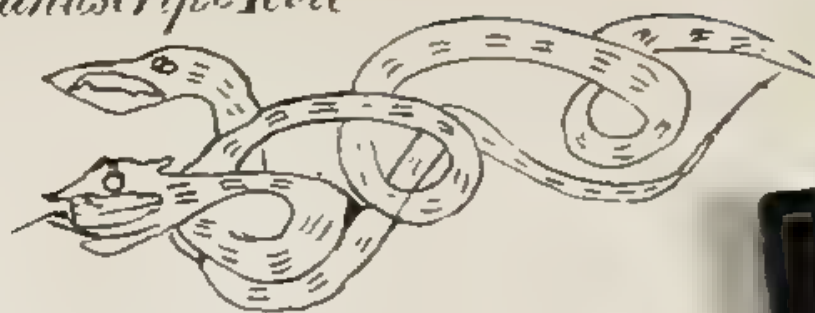
3. The third contains one sloka and a half, in Tibetan, with a mystical formula in Sanscrit, on the melodious recital of the several attributes of Manju Shri, (in Tibetan, Jám-pál) the god of wisdom.—It is pretended that this short sūtra, taught by Shákya himself, and buried under ground in the country of Lho-brag, in Tibet, by Padma Sambhava in the 9th century after Jesus Christ, was taken out and divulged by Guru Chos-kyi d, Vang phyug.

4. This is called the venerable sūtra, dispelling the darkness of the ten corners of the world. The salutation is especially addressed to Jám-pál (Manju Shri, in Sans.) and to the ten Buddhas in the ten corners of the world. In each of the ten corners of the world (four cardinal, four intermediate, the Zenith and Nadir) fancifully is named a Buddha province, with a fancied Buddha in it. To each of them successively is addressed a set form of salutation, with a short request, thus: "If I go towards that corner, after having obtained my aim, grant that I may quickly return home." Again a request to those Buddhas, that he who carries with him this sūtra, may obtain, together with his family, similar blessings to those granted to a handsome faced youth by Shákya, when he first taught him this sūtra. Then follow some mantras. Lastly, is stated by whom, and in what part of Tibet this sūtra, was found, and taken out from under-ground.

5. This is styled the "Sūtra of eight lights." The salutation is addressed to Buddha, religion, and holy priests, &c. There are several mantras, or physical formulæ in Sanscrit, to avert any unlucky year, month, day, and hour, the influence of any malignant planet or star. Other mantras for preventing any unlucky accident before and







after noon. Then follow several other mystical prayers for averting any evil or calamity, intended by Tshangs-pa (Sans. Brahmá) by the great god (Sans. Mahá Déva). Then follows a prayer, that by the repetition of the mantras all evil spirits may be driven away, all hostile troops defeated, and that every wish may be accomplished. Statement of the place where this Sûtra was found under the ground. The conclusion is with this mantra: "*Om ! Vajra Chan'da Mahá Roshana Húm, Phat. Namas Chan'da Vajra Krodháya, Hulu Hulu, Tishtha Tishtha, Bandha Bandha, Hana Hana, Armati Húm, Phat, Mangalm.*"

The second paper (four feet eight inches long, together with the figures of the twelve animals, after which the years in the cycle of twelve years are denominated) contains, in 121 lines three inches long each, a manuscript copy of the two last numbers of the former paper, also a rough sketch of the nine spots on the belly of a tortoise, in a square; and afterwards, successively downwards, the figures of the twelve animals of the cycle of twelve years. The writing may easily be read, but the orthography is bad, and the Sanscrit titles and mantras have been erroneously transcribed.

This is the sum of the general contents of the two scrolls worn by the Tibetans as amulets for obtaining the favour of particular divinities, and for averting all kinds of evil spirits.

Report on the Country between Kurrachee, Tatta, and Sehwan, Scinde.
By Capt. E. P. DE LA HOSTE, Assistant Quarter-Master General.

This portion of Scinde contains a space of 6,934 square miles; the position of the above places being as follows—

	<i>Latitude.</i>	<i>Longitude.</i>
Kurrachee,	24° 47' 17''	67° 0' 51''
Tatta,	24° 45' 0''	67° 59' 0''
Sehwan,	26° 22' 0''	68° 7' 52''

The soil may be considered as generally light clay, although in some places there is a good deal of sand, and in others sandstones and pebbles, mixed with the soil. The former is in general the formation of the lower parts, whilst of the latter, the hilly tracts are composed. Where irrigated and manured, this soil is very productive, but except in the vicinity of the river Indus there is little or no cul-